

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."
—ISAIAH XXIV, 5.*

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RESPONSIBILITY OF MAN.

BY ELDER R. R. HODGSON.



MAN is a being who possesses certain faculties of body and mind that place him pre-eminently above every other class of organic life. The creation of his body from the ground, was the formation of a temple within which the immortal spirit, the sensitive part of the man, was to dwell, and through this union we behold the product of a living soul.

He was made in the image of God, a being susceptible of impressions, which enabled him to act on his own agency—free from sin, able to stand, liable to fall. In his isolated condition he was an exception to the whole creation; but infinite wisdom, in the high councils of heaven, decided it was not good that man should be alone, so a helpmeet was provided for him, who was richly endowed with a capacity similar to himself, in consequence of which the mutual relations that subsisted between them in their primeval state, led to the enactment of the first great law—"be fruitful and multiply and replenish the earth,"

so that this noble form that reflected the image of his Maker stood identified in the midst of creation as a perfect and complete agent, responsible for his entire actions on this mundane sphere as its newly appointed imperial governor. "Subdue it and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." With this momentous gift of a whole planet, containing some 125,000,000 square miles, divided up into two divisions—land and water—we only read of one restraint placed upon his imperial majesty, "Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die." In this restraint we have sufficient proof of man's responsibility to given laws emanating from the Supreme Being, and upon which depends his present and future exaltation or condemnation, for we are given to understand

that whatsoever a man sows that shall he also reap. "And the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works."

Objection has been taken to this restraint in almost every age, but chiefly by persons who can, and always have thrown over every claim of divine authority with ease, holding themselves responsible to no higher tribunal than the civil law; and if they can by any means defeat the ends of justice, then the guilty go free. Such persons care not for the amount of suffering their acts may entail upon the innocent; if they conceive that the latter are moving in a course that is foreign to their own preconceived notions of civil and religious order, it is considered a sufficient justification for the spoiling of their goods, the breaking up of their homes, the destruction of their families, and their final banishment to foreign lands or into the deserts, which fail to provide food for the beasts of the forest. And it too frequently happens when these persecutors are unable to meet their victims in fair argument, they adopt some low, dishonest means to summon to their aid the civil authorities of the land. This, however, is strictly in fulfillment of prophecy, both ancient and modern.

But what is this frail piece of humanity that dares to confront the living God and disturb the peace of Israel? In all ages of the world from the days of Adam, this puny little narrow soul has been offended at something. The Gospel is and always was a stumbling-block and a rock of offense to the self-sufficient, and to those whose illegal gains were and are in danger by the light of the truth of heaven. Abel fell by the hand of Cain. Enoch was translated, and thereby escaped a similar fate, after passing through fiery trials for 365 years. Noah also preached 120

years to a stiff-necked and gainsaying people, and was only saved with his own family from the entire destruction of the old world by means of the ark. Lot and his two daughters barely escaped the overthrow of Sodom and Gomorrah, by the assistance of two angels. This righteous man's soul was vexed from day to day with their filthy conversation, until the Lord consumed the cities of the Plain, with all their inhabitants, with fire and brimstone from heaven. Moses, the deliverer of Israel, was vexed from day to day with taunts and jeers and personal insults, until God in His righteous indignation destroyed Korah, Dathan and Abiram, the leading factors of disorder in the camp of Israel, and all that they possessed, by an earthquake. Elijah, the man of God, who hid in a cave beside the brook, where he was fed by ravens, to save himself from the raving mania of a bloodthirsty king, was translated by the Almighty beyond the reach of furious mobs, the priests of Baal and the murderers Jezebel. Without tracing further the lives of the Prophets, as recorded in the good old Book, and the ill-treatment to which they were subjected during their ministry, we will take a brief review of the general treatment the Lord Himself received at the hands of the religious teachers of His day.

In the days of our Lord's ministry, the High Priests, Scribes and Pharisees did not leave one stone unturned in their determined hatred to the Gospel, and of those who proclaimed it to the children of men. Lies and slander were then manufactured by the priests and sown broadcast through the length and breadth of Judea, and when all such tactics failed, the determinate Council exclaimed: "If we let this man alone, all men will believe on him, and the Romans will come and take away our place and nation." The Savior being fully cognizant of their design, said unto them: "Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generations of vipers, how can ye escape the damnation of hell? Wherefore,

behold, I send unto you prophets, and wise men, and scribes: some of them ye shall kill, and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city, that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar: Verily I say unto you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stoned them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

We next find Him arraigned before Pilate's bar to answer to the charges of sedition and blasphemy, but we will not recite the full particulars of this mock trial; let it suffice therefore to say, that the judge washed his hands and pronounced Him innocent, whom he had just delivered up to be crucified—"I find no fault in him." Here was an act of deliberate murder planned by the highest authority of the church, and executed with the consent of the highest authority of the state. No sooner did these raving fanatics imbrue their hands in the innocent blood of the Savior, than they opened the flood-gates to the Romans for their own destruction. Driven from their beloved city and

the land of their fathers, they have wandered for hundreds of years from nation to nation, from city to city, outcasts of society.

Yet with all this evidence of God's dealings with the wicked, who have lived in open rebellion against the truth since the world began to be peopled, we find the same spirit actuating men in this enlightened age, with malicious rancor warring against the Gospel of the Lord Jesus Christ, and they are doing all in their power to destroy those who receive it. The Scriptures are no longer considered a safe weapon with which to meet the "Mormon" Elder; lies and slander combined with cunning deceit, impassioned appeals to the feelings of the people from the pulpits, and to the civil authorities of the state through the press, are the only weapons at their command. But the watch-word has gone forth—"This Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." When "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Stop, O vain man, and consider! thou art descended from him who once graced the Garden of Eden; therefore take an impartial view of thyself, remember thy responsibility, and the course of conduct thou art pursuing, lest thou be plunged into irretrievable misery.

ONE VALUE OF MONEY.

THE views that different people hold with regard to money, its meaning and its value, show, to a great extent, the soundness of their judgment and the clearness of their moral perceptions. A few (and happily in our day only a few) prize it for its own sake alone. To them, the mere pleasures of accumulation outweigh all others, and compensate for any amount of

labor, self-denial and privation to which they freely subject their families as well as themselves. The greater number, however, value money for what it can bring. Not for itself do they crave it, but for the comfort or ease, the power or fame, the luxury or social standing which it can command. Some go a step higher, and appreciate it mainly for the opportunity

nities it affords of doing good, of spreading the blessings of civilization, of education, of refinement, and of comfort over those who need their elevating influence.

The whole value of money does not consist, however, in what it may be made to produce. Much of its significance lies in what it *represents*, and this is a standard which is but seldom applied. Sometimes it stands for industry, perseverance, temperance, economy and self-denial; sometimes it merely indicates a fortunate throw at the dice-box of speculation. In the hands of one man it tells of foresight, judgment, courage and honorable endeavor; in the hands of another, its story is of oppression, meanness, treachery or fraud. Now it denotes a lifetime of provident forethought and self-reliance; and again it is a suddenly inherited possession. No fluctuations of the money market could ever indicate such large variations of value as these display. It is ordinarily thought that money is worth just about the same, whatever be its antecedents. We suppose that on the same day, and in the same city, one dollar is exactly as good as another; but it is not so. Each has a different history and a different destiny. Each has a past and a future, and the first largely controls the second. For it is not simply that what a man possesses bears upon it the stamp which his character has given it; its *results* also will, in the main, correspond with the qualities which gave it birth. For example, the thriftless, improvident man, who labors only for present gratification, who abhors self-denial, and will not look into the future, will always be poor and inferior. He may be an ordinary laborer, or a skilled artisan, or a highly educated philosopher, it matters not, for so long as he is unable to sacrifice immediate pleasure to ultimate good, his money, be it little or much, will slip from him, and leave him and his family in destitution or dependence. Take away the element of self-denial out of money, and it seems to lose all stability and endurance.

Joseph Brotherton, who rose from being a factory boy in a cotton mill to a seat in the House of Commons,

by the strictest honesty, industry and economy, left to be recorded on his monument, "My riches consisted not in the greatness of my possessions, but in the smallness of my wants." Dr. Johnson says: "Resolve not to be poor; whatever you have spend less," meaning, evidently, that in his view poverty was merely the excess of outgoing over the incoming. When we consider that out of the seventy or eighty years of life, scarcely forty or fifty can usually be applied to remunerative labor, it would appear to be a man's bounden duty to reserve a portion of the money thus earned for the future needs of himself and his family, to say nothing of the debt of humanity he owes to others less capable or less fortunate than himself. The discipline of mind and character which this habit of economy will give, is, in itself, even more valuable than the money itself, and, in the strength of character thus obtained, lies one of the very best results of the right use of money.

Another value which money may represent is independence. If it has been won fairly and honorably by exertion and painstaking, it has cost independent action, and leads to an independent life. There has been the force of soul which has resisted temptation, whether in the form of pleasure or ease, or indolence, or friendly enticement; and the power to conquer has increased with every victory. Debt, that chief enemy of independence, has been avoided, and the spirit of self-reliance has lifted the man out of the need of any obligation but those of love and good-will. On the other hand, borrowed money is a chain that holds its victim in perpetual servitude. It lowers his self-respect, discourages his efforts, teaches him to cringe and flatter and deceive, and to employ the powers that should be given to honest labor in cunning artifices to obtain that which he has never earned. Such money is worse than worthless; it forms an actual slavery from which each day's continuance makes it less possible to escape, and beside which the freedom of honest poverty is a rich inheritance.

There is much written and spoken about the right use of money, and

there is doubtless much need of improvement in the art of expenditure. Yet there is so intimate a connection between the way that money comes to us and the way it leaves us, that our responsibility concerning it dates a long way back. It is subject to certain laws which we cannot break with all our efforts. If its sources are pure and good, its outlets cannot be foul and corrupt. If industry and self-denial, and honest labor of head or hand have brought it to us, it is scarcely possible that a wasteful ex-

travagance or selfish indulgence shall carry it away. But if it bears no mark of our character upon it, if it is ours only by accident or chance, let us not hope to hold it, or to extract from it the advantages which well earned money can bestow. And if we gain it by underhand methods, if we wrest it from another by oppression or fraud, or double dealing of any kind, then, in spite of all efforts to the contrary, it will yield bitter and poisonous fruits.—*Philadelphia Ledger*.

THE STUPIDITY OF SENSIBLE PEOPLE.

Sir Isaac Newton constructed a house for his cats. For the convenience of the cats he cut a large hole for entrance, for the equal convenience of the kitten he cut a smaller one, and it was not until his attention was called to it that he realized the fact, which one would suppose might be self-evident to the feeblest understanding, that the large hole would have served for both. The author of the "Principia," one of the grandest works of the human intellect, failed to perceive that a kitten could go through a hole made for a cat. Richard Brinsley Sheridan hired a suburban villa, and two days later received a visit from a friend, who was told to climb the fence in order to enter the house. "But why not open the gate?" the friend inquired. "Because I can't untie the string." "Why don't you cut it then?" Sheridan looked at him in amazement, drew his knife, cut the rope, walked through the gate, and turning around kicked it off the hinges. "If you love me, please kick me in the same fashion," he remarked to his friend. The most brilliant wit of his time, the dramatist who could unravel the most intricate complications in stage situations, had climbed a fence for two days, for lack of the stroke of a penknife. A few years ago one of our famous men was found dead under circumstances which gave rise to suspicion of suicide. One of his acquaintances remarked, "He was

certainly crazy. One evening I called upon him and found him trying to write a letter. I could hardly see my way across the room. He complained that his eyesight must be failing, as it was hard for him to follow the lines upon the paper. In surprise I turned up the gas. His look of astonishment as he glanced at the light, at me, at the letter, and at the light again, was something impossible to describe. Of course he was crazy. If he hadn't been he would have turned up the gas himself." So easily do we reach our conclusions; so easily do we take things for granted. Yet Sir Isaac Newton was never supposed to be "out of his mind;" and Sheridan was never suspected of being a lunatic. The gas jet simply served to throw more light on the stupidity of a sensible man, instead of proving by its feeble glimmer the corresponding feebleness of his intellect. Nothing is more constantly and completely surprising than these apparent lapses of intelligence in persons whose intellect is acknowledged to be superior to the average. From a fool we expect foolishness, and seldom have we reason to complain of disappointment. From the wise we expect wisdom, though we sometimes fail to find it. It is said that it is only the fool who learns no wisdom from experience, but the foolishness of sensible people is generally of a kind which experience can in no way modify. It is occasional, variable, unexpected, of a

peculiar quality, admits no argument from precedent, gives no basis for calculation. Probably by contrast and incongruity, its effect is heightened and it seems more senseless than ordinary dulness, because it is inevitably compared with the usual mental brilliancy. We learn from the entertaining "Letters of Gustave Flaubert," that he had prepared a dictionary of "the stupid sayings of great men," and the volume is a unique and amusing one. It was the illustrious Napoleon III., who made the profound observation, "the

wealth of a country depends upon its general prosperity." The famous Havin wrote, as if giving utterance to a most valuable philosophical statement, "As soon as a Frenchman passes the frontier, he finds himself on foreign soil." Emerson says, "Men who have commanded great armies, and taken great cities, who have made laws for an empire, or proclaimed the greatest discoveries in science, have sometimes shown the utmost idiocy in connection with the commonest affairs of life."—*Phrenological Journal*.

UTAH NEWS.

(Summarized from Territorial Papers.)

The London riots appear to have attracted great attention among our Utah contemporaries, and they make many interesting comments thereon.

On the 12th ult., the railway depot at Montpelier, Idaho, was the scene of a conflagration which destroyed several thousand dollars worth of property.

Zera Cole, an old member of the Church, who journeyed from Kirtland to Missouri with Zion's Camp, died in Salt Lake City on the 14th ult. of old age.

The Woman Suffrage Associations in America are strongly opposing that portion of the Edmunds bill which proposes to disfranchise the women of Utah.

The Manti iron foundry has just been started, and among the first orders received was one to cast a cannon. The barrel is to be one inch and a half in diameter.

The trial of President Geo. Q. Cannon, on one indictment found against him, for living with and acknowledging his wives, has been set for Wednesday, March 17th.

Mr. James Sharp, ex-mayor of Salt Lake City, has been the recipient of resolutions of confidence and appreciation from his associates on his retirement from office, and his administration has met with general public approval.

Wild dogs are doing much damage near the head of Wind River, Washington Territory. They seem to be a cross between the cur and the bulldog, and are very fierce, powerful and intelligent. Their last exploit was to chase a man and his team three miles. They have increased largely in numbers in two years.

A Rock Springs (Wyoming) paper says: "Edward James and Willie Wilson, who are herding sheep for Harry Joice, near Mud Springs, saw what they thought was a wild cat near their herd. They gave chase to it, when it ran into a cave in the rocks. Getting clubs they went to the mouth of the cave, and were confronted by three large mountain lions that immediately gave fight. After a hard battle, in which the boys were considerably scratched, they succeeded in killing all three of the lions. The largest one measured nine feet from its nose to the tip of its tail."

Some popular American journals are gravely commenting upon the supposed cessation of "Mormon" emigration. The Castle Garden authorities in New York are quoted as saying that no "Mormons" have arrived for some time. This is strained to signify a collapse in "Mormonism." The simple fact is overlooked that our emigration season usually commences in April and terminates in October. The "Mormon" emigrant will be showing up serenely as usual in New York in a few weeks. Let our American friends possess their souls in patience for a short time.

Brother Geo. H. Taylor, of Salt Lake City, having been sentenced to imprisonment for the usual "Mormon" offense of fidelity to his family, was tendered a reception by his friends in the Fourteenth Ward on the 16th ult. On returning thanks for the kind consideration shown him, Brother Taylor mentioned among other facts that both of his grandfathers were revolutionary soldiers who fought in the war of American Independence, and that both were wounded in defense of their country. He also stated that he had a brother killed in the Union army during the late civil war.

The following comments which we find in the *Deseret News* of the 17th ult., will give our readers a good conception of the view taken by the Saints in Utah of the arrest of President Cannon, and the spirit which is controlling them under their present trying circumstances: "The entire proceedings in this case are extraordinary. The reward, the heavy bonds put upon the family, the employment of the soldiery, and the unprecedented amount required for bail, all for a simple case of misdemeanor, are such as, in our opinion, were never known before in the history of criminal law, either in this country or in Europe. . . . President Cannon has the deep sympathy as well as the profound esteem and affection of many thousands of true hearts in Utah. But they know that he would not desire any lawless exhibition of that regard, and that he would be the first to rebuke it if it was manifested. But there are wretches here who would like to see a tumult because it would work in with their designs to obtain martial law or a Legislative Commission. We do not think the "Mormons" are going to gratify them. . . . The Latter-day Saints are required to still cultivate that forbearance and calmness which have governed them all through the present crusade. They have borne a great deal, they may have to bear a great deal more. But let the wrong come from their enemies. They should be careful to be in the right. It is only in the right that they can conquer. Their victory, which is as certain as the revolutions of the earth, will come on that ground. Truth only can vanquish error, righteousness only can subdue iniquity, and evil will have to be overcome with good. It is by righteousness that they will ultimately prevail. While Satanic schemes and fiendish plots are being concocted by the wretched creatures who thirst for the blood and lust for the property of the Saints, and while cruel and unusual measures are adopted and encouraged for the injury of men and women whose chief motive is to obey the will of God, it is gratifying to see the order, peace and patience of the people; and we hope that they will prove to God and angels and the world, that for the truth's sake they are able to endure all things that they may be worthy to inherit all things."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MARCH 15, 1886.

THE ARREST OF PRESIDENT CANNON.

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THE circumstances connected with the recent arrest of President George Q. Cannon illustrate in a vivid manner the spirit of intolerance and hatred which is animating the enemies of the Latter-day Saints, and also show to what an extent religious persecution can be carried on under the semblance of law. It is the same spirit with which the servants of God have been met in every age of the world, when they have come forth with a message to deliver and a work to perform, agreeable to the revelations of heaven. It is the spirit with which Satan inspires the hearts of the children of men, whenever the Lord has undertaken to establish His kingdom upon the earth, and although that kingdom is now set up, never more to be thrown down, according to the prophecies concerning the last days, Satan will not resign the supremacy he has so long exercised in the earth without a severe struggle, and he is inspiring the hearts of men with a deadly hatred towards the servants and Saints of God. This hatred has been and will be especially directed against those who, agreeable to God's will and providence, are called to lead in the councils of Zion, and to direct the affairs of the kingdom of God upon the earth. In view of these things which are so well understood by the Latter-day Saints, we need not be surprised at the recent course of our enemies in singling out President Cannon as the object of their vengeance and persecution. That he is a trusted and honored leader among the Saints is sufficient reason to call down upon his head the fury and hate of those who fight against Zion. This is one of the honors of his high and holy calling and he shares it with the best and noblest men who have ever lived upon the earth.

President Cannon is honored by the Latter-day Saints as one of the purest and best of men, and this testimony to his worth has been borne by many of his friends and acquaintances who are not of our faith. He is one of the trusted and beloved counsellors of our venerable President, John Taylor, and there is the most perfect love and confidence existing between them. For many years he has been in most prominent positions in civil and ecclesiastic life, and the penetrating light of publicity has been turned upon his utterances and acts, with the result that nothing has been or can be brought against him but that his life is in accord with his teachings and faith as a

Latter-day Saint, and those teachings and faith are perfectly agreeable with the Scriptures which are held by all Christendom to be divine.

President Cannon has been hounded and pursued with as much determination and rancor as if he was one of the worst criminals on earth. A price was put upon his head and offered for his capture, and when he was at last taken, indignities were showered upon him, partly to gratify the wicked malice of his persecutors against him, and also with a view to goad the Latter-day Saints into a hostile demonstration in his favor, that might serve as an excuse for further acts of oppression and persecution. Even the strong arm of the military power was invoked to figure in the affair, although not the slightest opposition had been made to the civil authorities.

While the principal offense of President Cannon, in the estimation of his enemies, arises from the fact that he is one of the most influential leaders of the Latter-day Saints, yet, as this is not an indictable offense, an excuse has to be found to drag him before the courts of mis-called justice. There have never been wanting pretexts by which the servants of God could be accused and brought before earthly rulers and judges. The three Hebrew children were thus arraigned for refusing to bow before the golden image of Nebuchadnezzar; Daniel was adjudged guilty by the forms of law for daring to pray to God three times a day, and our Savior and many of His disciples were arraigned before the courts and sentenced to cruel deaths, by the operation of laws that were conveniently adapted to their cases. The same wicked ingenuity is now at work in devising schemes and plots and in enacting special laws by which the servants of God can be harassed and punished. The pretext upon which President Cannon has been treated like a dangerous criminal, is that he is faithful to his wives and children, and refuses to renounce them and cast them off in obedience to an unjust and wicked law.

This law has been as specially designed for the persecution of the Saints as the law against prayer was enacted for the special purpose of destroying the Prophet Daniel. It is well known to our enemies that all true Latter-day Saints will suffer death rather than renounce those holy covenants that bind them to their wives and children. The same law would make offenders in the same way of many of the best men who ever lived, if we are to believe the Scriptures, men whom God peculiarly blessed with His revelations, calling them His friends and men after His own heart.

This alleged offense of President Cannon, if proven against him, renders him liable to a fine of three hundred dollars and six months' imprisonment, and yet bail was demanded of him in the enormous sum of \$45,000, which is another striking proof that the whole proceedings against him are inspired by a spirit of persecution. There is no doubt but that this course will be pursued against him in his coming trial and in his whole future treatment. Members of his family have been put under unusually heavy bonds to appear as witnesses, in the hope that their testimony will help to condemn him. Already the boast is being made that a fatal blow has been struck at "Mormonism" in this high handed arrest of one of our leaders. But no one familiar with the history and spirit of the Saints will be likely to entertain such an idea. If what the world call "Mormonism" could have been destroyed by such influences, the persecutions of Missouri and Illinois, culminating in the

tragedy of Carthage gaol and the driving of the Church into the wilderness, would have ended it many years ago. It is not the work of man, and no man's liberty nor life can affect its stability. It is the work of God, and it will endure for ever. The Latter-day Saints know this to be true, and the world might also rejoice in the knowledge if they would receive it.

From the time of the first organization of this Church, the patience of our people has been sorely tried by the persecution and indignities to which our leaders have been subjected. In many instances this has been harder to endure than the general persecutions to which the people, as a whole, have been exposed. Of such a nature was the martyrdom of our Prophet and Patriarch. The Saints are now called upon to witness outrage and insult heaped upon the head of one of their most revered and beloved leaders; and yet there are thousands who, with loving hearts and willing spirits, would gladly suffer in his stead, and, if necessary, lay down their lives for him, for the ties that bind the Saints to the men of God who lead them, are superior to every worldly consideration and stronger than death. But the scenes through which we are passing are necessary for the purification and redemption of Zion, and the Lord will shape them all for the final triumph of the cause of truth. The oppressors of Zion must fill up their cup of iniquity and the Saints of God in this age, as in all others, must come up through much tribulation and be made perfect by the things they suffer. Let us show our devotion to God and His cause by sustaining His servants by our faith and prayers, and by diligently carrying out their counsels in all things.

G. O.

ARRIVALS.—Elders John I. Hart, Robert Wilson and William Pearce, arrived in Liverpool on Monday, March 8th, per *S.S. Nevada*, of the Guion Line.

RELEASES AND APPOINTMENTS.—Presidents Thomas Aubrey of the Birmingham Conference, Moroni M. Sheets of the Bristol Conference, and James L. McMurrin of the Irish Mission; also Elders Edwin T. Woolley of the Manchester Conference, Rollin R. Tanner of the Birmingham Conference, James W. Paxman of the London Conference, and Robert Marshall of the Irish Mission, are released to return home with the company that sails from Liverpool, April 17, 1886.

Elders Robert Daines and William M. Daines, on account of the sickness of the latter, are released from their labors in the Norwich Conference, and will return home as soon as their circumstances permit.

Elder James P. Freeze of the Birmingham Conference, is appointed to preside over that Conference.

Elder John I. Hart is appointed to preside over the Bristol Conference.

Elder Joseph D. Smith is released from the London Conference, and appointed to preside over the Irish Mission.

Elder Milford B. Shipp is released from the Birmingham Conference, and appointed to labor in the London Conference.

Elder William Rax is released from the Bristol Conference, and appointed to labor in the Norwich Conference.

Elder William Pearce is appointed to labor in the Norwich Conference.

Elder Robert Wilson is appointed to labor in the Manchester Conference.

ABSTRACT OF CORRESPONDENCE.

ELDER MORGAN'S MISSION.—Under date of February 13, 1886, Elder Edward Morgan writing from Mill Creek, Utah, thus speaks of his recent labors in this land:

"I am prompted to address you, to thank you and your predecessor for your kind counsels given me, and also to express my gratitude to the Elders and Saints among whom I have labored with great pleasure, for the kindness shown, and hospitality and goodwill extended unto me while in that land. I was called at the Conference in April 1884, to fill a mission to England. I started with the company that left on the 15th of the same month, arrived in Liverpool on the morning of the 3rd of May, and was appointed by President Smith to labor in the Norwich Conference, under the presidency of Elder William Jex. After being in Manchester three days, I started for my field of labor, arriving there on the evening of the 7th. I labored the first six months with the President, and on the 4th of October following I was given additional labor, being appointed to succeed President Jex in the Conference, which position I tried to fill with honor until my release. I did a good deal of tracting, bore my testimony to many, and the results I leave with God and the people, but I am in hopes that the seed sown will spring up in after years. Much of my missionary experience has been already made known to the readers of the STAR; but in conclusion I will say that I thank all the Latter-day Saints in the Norwich Conference for the many courtesies shown me, and assure them of my continued interest and esteem. I also thank the strangers for their kindness to me, not forgetting Mr. Moses Jex and his kind wife, for they have of late years opened their house as a home for the Elders, and they will not lose their reward for so doing."

ECCLSIASITES MODERNIZED.

BY ELDER R. W. SLOAN.

SINCE writing on "The influence of the Bible," and "Bible Language," I have been led to note how many ideas or thoughts, in this age esteemed beautiful and original, have been borrowed or stolen from the Bible. The short Book of Ecclesiastes teems with illustrations, a few of which may not be uninteresting. Among the bright thoughts of Ralph Waldo Emerson,

a man whose memory is almost worshipped by some Americans, is one which finds expression in language something like the following: "The eye never tires as long as it can see far enough." I have heard this expression admired again and again by persons affecting the utmost contempt for the Bible, and who never could see anything worthy a moment's serious

reflection in the writings of the preacher. Solomon says, Ecc. i, 8, "All things are full of labor: man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing." The thought of Solomon is infinitely broader, deeper and better than Mr. Emerson's, and has the advantage of being a few thousand years older, but it would never do to say so.

"Like causes produce like effects," and "History repeats itself," are ways we have of expressing what Solomon says, Ecc. i, 9, "The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun."

"There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after." Ecc. i, 11, and every atheistical fledgeling quotes N. P. Willis' line,—

"We die, even as the flowers,"

as an unanswerable argument against a future existence, yet it is just what Solomon says:

"And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of men to be exercised therewith. I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit." Ecc. i, 13, 14. Gray tells the same truth, in language inexpressibly beautiful:

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,

Await alike the inevitable hour.

The paths of glory lead but to the grave."

"I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity." Ecc. ii, 1.

Burns, the greatest of lyric poets, puts the same thought in these words:

"But pleasures are like poppies spread,
We seize the flower, its bloom is shed;
Or, like the snow falls on the river,
A moment white, then melts forever;
Or, like the borealis race,
That flit ere you can point their place;
Or, like the rainbow's lovely form,
Evanishing amid the storm."

"I said of laughter, It is mad: and of mirth, what doeth it?" — ii, 2.

Goldsmith speaks of the "loud laugh, that betrays the vacant mind," while another poet declares

"There's not a key attuned to mirth
But has its chord of melancholy."

"The wise man's eyes are in his head; but the fool walketh in darkness." — ii, 14. Who does not know "there's none so blind as those that will not see."

"Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise?... For there is no remembrance of the wise more than of the fool for ever; seeing that which now is in the days to come shall all be forgotten. — ii, 15, 16. "Death is the common lot," so says the modern proverb. "Side by side, rest king and beggar, and as one common earth holds their dust, so also one common fate assigns them to the same oblivion." Rip Van Winkle says: "Are we then so soon forgotten when we're gone?"

"And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labor wherein I have labored. Ecc. ii, 19. The modern philosopher tells us: "One man furrows, another plants, still another waters, a fourth reaps, and a stranger enjoys the fruits of the labor of all."

"There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labor." Ecc. ii, 24.

St. Paul intimates that were certain vain reasonings in his day true, that would be good advice; while the world, to-day, is full of those who sing, as others did 1800 years ago, "Eat, drink and be merry, for tomorrow we die."

"For God giveth to a man that is good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God." — ii, 26.

We make it very practical in these good days, and say: "God helps those who help themselves."

"To every thing there is a season, and a time to every purpose under the heaven." Ecc. iii, 1. The very words here given have passed into our current proverbs: "A time for everything." Shakespeare says, "There

is a tide in the affairs of men, which, taken at the flood, leads on to fortune," etc.

"Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun." Ecc. iv, 3. This is probably another of those instances to which the thrifty housewife referred when she told her husband "Josiah, if them things is lost it 'ud been £2 in your pocket if you'd never been born."

"The fool foldeth his hands together, and eateth his own flesh" Ecc. iv, 5.

"The improvident and idle consume their inheritance," saith the staid philosopher of more recent times.

"Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil." Ecc. v, 1. Pope says: "For fools rush in where angels fear to tread."

"He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase" Ecc. v, 10. Of the many proverbial utterances of Pope, none ever voiced a broader truth or dressed it in fewer words than in the one where he covers the same ground as the Preacher in the above verse, when he declares, "Man never is, but always to be blessed." There is another pointed saying in this connection a little more objectionable, it is true, but it gives nevertheless the sentiment of some disappointed fellow regarding the possession of riches: "God shows His contempt of wealth by the persons to whom He gives it." Following the same line of thought is the 19th verse of the same chapter. "The sleep of a laboring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep." And the modern writers have partially kept pace with the saying: "Contentment is a pillow softer than down."

"All the labor of man is for his mouth, and yet the appetite is not filled."—vi, 7. "We eat to live, and live to eat," is the way we tell the same thing.

"A good name is better than precious ointment."—vii, 1. Shakspeare makes Cassius cry: "Reputation,

reputation, I've lost my reputation; I've lost the immortal part of me." The only exception to be taken to this is that in these days mankind pretend to look upon reputation as a bauble, as paste, character being considered the pure gem.

"Sorrow is better than laughter: for by the sadness of the countenance the heart is made better"—vii, 3. Some more recent writer declares, "The bowed heart bends the knee," and another says: "Grief brings repentance, and true repentance is the parent of good deeds."

"The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth"—vii, 4. "The wise man suits himself to the times, but thou countest all seasons thine own, O fool," is the way it has been put in this age.

"It is better to hear the rebuke of the wise, than for a man to hear the song of fools"—vii, 5. Who does not know that "the rebuke of a friend is better than the flattery of an enemy."

"Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools"—vii, 9. We are now told in these times that "anger is the folly of fools."

"Also take no heed unto all words that are spoken; lest thou hear thy servant curse thee: for oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others"—vii, 21, 22. Also: "He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him"—x: 8. The change between these utterances of Solomon and a pungent sentence of our days is not so great. "Curses, like young chickens, come home to roost."

"Behold, this have I found, saith the preacher, counting one by one, to find out the account: which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." Shakspeare's famous words, "Frailty, thy name is woman" will occur to all, as will Pope's celebrated

line: "An honest man is the noblest work of God."

"For to him that is joined to all the living there is hope: for a living dog is better than a dead lion"—ix, 4. The very words are among our current proverbs. The same is true of verse 10 of the same chapter:

"Whatsoever thy hand findeth to do, do it with thy might." While there is not a schoolboy who has not learned that "the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happeneth to them all"—ix, 11. The last part is sometimes covered by humanity with a phrase that runs like this: "Circumstances over which I have no control," etc.

"Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honor"—x: 1. Byron partially covers the same ground in a couplet in the "Monody on the death of Sheridan:"

"Hard is his fate, on whom the public gaze
Is fixed forever to detract or praise."

"Surely the serpent will bite without enchantment; and a babbler is no better"—x, 11. We say: "Lightning

and a loose tongue are alike; one never can tell where either will strike.

"The words of a wise man's mouth are gracious, but the lips of a fool will swallow up himself"—x, 12. The modern version is: "He never opens his mouth but he sets his foot in it." Not so comprehensive as Solomon's, it's true, but good, nevertheless.

"A feast is made for laughter, and wine maketh merry: but money answereth all things"—x, 19. And we now aver: "Money makes the mare go."

"He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap"—xi, 4. This is Solomon's way of summing up a Micawber like character, who was forever waiting for something to turn up. So we say what the Preacher did by declaring that "the man who is always waiting for something to turn up, will always turn up waiting for something."

With a liberal license the citations might be continued indefinitely, but enough has been quoted to show that some of our brightest thoughts, as we term them, so uncomfortably resemble those in the Bible, that, were the similarity discovered in any other production, one might be justified in charging the modern moulders of thought with a good deal of bare-faced stealing.

ISAAC AND REBEKAH.

Mr. William Crouch, of Salt Lake City, has published a little work entitled, "The Story of the House of Israel," which has met with much favor. The following extract from his book describes the manner in which Abraham's trusty servant procured a wife for Isaac. It is an old story told in a new and decidedly pleasing manner:

This account is altogether unique, and extremely interesting. We cannot begin to give it so good as it is given in the Bible, unless we transcribe the whole. In what simple and beautiful language it tells how Abraham called to him his old and trusty servant, and made him swear that he would go to a

certain distant country, even to Abraham's folks, and take a wife from thence for his son Isaac, who, it would seem, must by no means be trusted with this delicate business himself—the stalwart promising lad, then only forty years old.

How the venerable old man made his camels kneel down by the well at eventide, while he poured out his heart's desire in prayer to God, for providential guidance in this matter, to him, as well as to others, so all important. Even while we write, the pleasing drama seems passing in lovely vision before us. The women could venture forth and enjoy the delicious evening air, without dan-

ger of being scorched in the sun. The girls could wait for, or catch up to each other, on their way to the well, as they waltz along in joyous innocence, or carolled their evening song.

But how comes it, that on this particular evening, Rebekah should be alone? The only covering for her head, was her beautiful and luxuriant hair, her neck, feet and ankles and her arms below the elbows were bare. Her whole figure, dress, and demeanor, a living picture of simple beauty.

How she went down to the well,—yes went down to the well and filled her pitcher and came up. Not letting down her pitcher with a rope or any such modern fantangleism, but went down to the well and came up, and the venerable old man hastened to meet her, and said:

"Let me, I pray thee, drink a little water from thy pitcher."

How beautiful and clear her sweet voice rings out as she cheerfully exclaims, "drink my lord," and hastened and let down her pitcher upon her hand and gave him drink, and said, "I will draw water for thy camels also, till they have done drinking."

With what alacrity and willing delight she emptied the pitcher into the trough, and ran with her naked feet, pit a pat, pit a pat, down the stonesteps to the water, and up again, and again and again, till the camels had done drinking.

No wonder the man looked on and

wondered, for the sight was a charm.

Then when Rebekah received the valuable jewels, and looked upon the venerable old man, as he bowed down his head and worshiped; it became her turn to wonder. And she did whatever good girl does under similar circumstances, she ran and told her mother.

Read in the sacred book, how the faithful old servant hurried this delicate business to a successful issue, and returned to his master with his precious charge.

But what of Isaac all this time? O, the sweet simplicity of the Bible narrative.

"And Isaac went out to meditate in the field at eventide."

Can anybody venture to guess which way he went, and what he was meditating upon? How delightfully lucky that he should happen to go the very same way the camels were coming! yes! and actually looked up and saw them coming, and went on and met them.

Suffice it to say, that Isaac received the young lady in a becoming manner, and treated her with all the civility of a perfect gentleman, and she became his wife, and Isaac was comforted after the death of his mother. Yes, he had been a good boy to his mother. All history and experience informs us that they are the boys that make good husbands. My young lady friends make a note of this.

If you want to spoil *all* that God gives you, if you want to be miserable yourself and a maker of misery to others, the way is easy enough. Only be selfish, and it is done at once. Think about yourself, what respect people ought to pay you, what people think of you, and then to you nothing will go well.

AIMS AND METHODS.—Some there are who labor to establish a truth or to promote a needed reform, and who fancy that they can persuade men to accept and embrace it by arguments which they know to be false and specious. Some want to put into an office of trust a man in every way qualified to fill it; yet they will stoop to mean and tricky ways to insure his appointment. Some have charitable impulses, and try to satisfy them by giving whatever they value the least. In these and many other ways men strive to compass worthy ends by unworthy means, and the attempt must always be futile. It is sometimes urged that the end justifies the means; but, in reality, no means that needs such justification ever truly reaches the end. If it seems to do so, it is but an illusion which broader intelligence will dissolve. If indeed the good end in view appear to be fulfilled to the letter, its spirit has been violated, the temporary triumph is but a disguised defeat. Justice gained in unjust ways ceases to be justice.